

Being and Appearance



By Shomit Sirohi

Introduction

First the point – if I was very complex and Marxist, it would be materialist.

Second the other point – be very figurative and letter like.

Now infinity unfolds.

Being (Ontology and Agency)

I. Hegel – On the Notion or Concept of Being and Existing Appearances

As far as we know, there is not much in Alain Badiou of the argument of Plato without Hegel. I mean of Hegel of course. Of course then the One is about the count as One but not many know that the One is also and in fact the One alone. The count as One as Counted again by One which is a power-set axiom developed on the basis of a counted simple structure of a situation. Already though Hegel differs on this Platonist multiple that there is a multiple which though is organised multiple taken to the counted situation as state power.

Instead if we began with atomism, and produced the analysis as what Sartreans call atomism, the individual multiplicity eventually then organised as practical sets which is groups of practical ensembles one can discern better the movement of the practical sets and organised concrete as it were sets and their further organization in what Badiou misses called relational complexity which then is about complex relations. I mean in fact how can there be no relational singular beings when being is actually a complex set of relations and so many relations finally that there is also physics as Aristotle divines and even poesis and finally bio-logy and so biology and so in fact many relations and so many relations that there are infinities of relational complexities missing in the singular as Peter argues Peter Hallward of course of relational and specific complex unities. Now to differ from Louis Althusser there is no conjuncture, and structure and such complex then structural causalities without their then Bachelardian and even Canguilhem like practices and levels of finally a conceptual episteme which is then in Foucault idealized as language and its model.

I disagree with the whole affair. I argue in Hegel we argue better as in fact simple recognitions of the abstract ontology of number as finally abstract ontology something so abstract that it is finally just a multiplicity which is then made concrete and complex and so concrete that is Marxism but more in abstract senses as Marx misses about figuration.

I mean finally figurative existence or something I call figurative multiple as in fact complex figuration in one as in fact then also concrete figuration and concrete then Marxist multiplicity which is all organised then as the situation may be but in relations, of course of then the multiple as one but also many ones and so multiplicity is actually a infinite multiplicity called Being which is then organised in concrete existentialism and so in fact also scientific ontology which means it is a stratified complex situation though one must agree at all times Infinite.

Now Hegel means to produce an ontology first therefore which becomes a phenomenology later of the same thing. How can history, praxis and politics become anything one wishes to say about finally subjective politics without its objective practices and so I mean subjective then but also objective and so the Concept which is about finally the movement of subjective and objective joined to the concept of both in fact which will then make it something like what is called the objective circumstance and then the subjective move in the circumstance. I mean it must be real but also scientific.

Two points so far among many points –

- I. Complex and stratified relationality and specific orientations merged.
- II. Formal sets and complex sets as therefore relational complexity again.

- III. Now from relational complexity to in fact singular beings as then in relation and non-relation to relation but of course as relation which is the Event in relation against Agamben of course the most.
- IV. And then finally one is abstract here not yet a Marxist enough.
- V. Abstractly this is figuration which then is a Spiritual motif for all to believe in.

Plato

Parmenides finally in the material textual fragmentation of its writing as dramaturgy then is a very good drama. It means to dramatize the movement of concepts and so it means to dramatize the lesser, higher and higher more and middle sized arguments in their sets which becomes then the process of abstraction. But let us say it means the multiple and its complex circles of infinity as well. Let us call that calculus. But I mean Platonism of the multiple of course but as a Platonist Idea. I also mean finally to produce a dialectical then finally admiration of Plato. I mean it is Truth, but also an engaged Truth that is Marxist or scientific finally on the point. I mean it is finally so many circles which then produce so many levels of abstraction and so there is a complex circle of abstraction in the French philosophers of abstraction working upon abstraction to produce abstraction and so a complex rule of abstraction, but in fact they missed concretion and levels of more complex abstraction.

What does this demonstration prove – that there is concretion and abstraction and their dialectical progress which then is the different multiplicity of worlds, and so many worlds of course but in fact with a Truth which is engaged and even anti-philosophical to their philosophies which then means Truth murders a thing like that punctures a hole in the body of knowledge of course and Encyclopaedia is then a poetic saying in Heidegger missed to become in fact Infinite judgement which means the complex points of art.

I mean as Plato declares to Phaedrus finally – what is the point of Philosophy? It is to produce a analysis of the world in the world but also as mathematical gestures in the world which then is outside the world but also fully inside the world and so and in fact about concreteness but also abstractness which is then and in fact engaged Marx meant to politics and so in fact praxis but also dialectics. I mean then and only that the relational complexities are at so many levels of abstraction. He means finally to give you a book on mathematics is then the force of the philosopher. It means in fact that the point is that calculable and so incalculable Excess, and so Infinity is an act finally of the process itself becoming science.

Conceptual exercises with mathematics please.

Aristotle

And so a remark on all the idealism and concreteness and dialectics and theatricity about sciences. I am the one who develops the point of an arrow travelling. I am that sexual travel as Hippias argued once. But actually I am the potential travel. Which means in fact in one conceptual movement and Idea to be more progressive and concrete but higher. I mean finally the void is also with speed and determinations finally about then the void being Potenza.

Agency

The advanced Hebrew mathematics is then with Arabic letters as well. I mean here to be proficient on agency and aligned then mathematics. I mean to arrow in on a agency. I mean the subject is afterall a full complex theory of the subject. I also mean a present is lived. I mean it is all concretely lived, that agency every day and throughout history.

Prophetic

And so it gets prophetic. I mean such images can be seen in Paul Cohen's generic sub-set but with forcing and adding as Hegel divines some complexity.

Part II

Appearance (Phenomenology, Identity, Structure and Concrete Existence of Appearances and Logical Structure, Dyad and Triad)

I. Identity of a World

So in fact Alain Badiou with his friendship to Agamben claim they know identity as well. After a long performance on agency being not mentioned except as mathematical agency. Which now becomes mathematical logic they claim on identity and structure and the world. They know the world they argue, they know it as kitara players.

I disagree – apart from the concrete index of the world now as ontology abstract put into concrete phenomenology of its concrete appearance and its concrete logical identity and so localization and de-localisation and its multiple finally as complex multiple getting organised into what they like something spiritual again.

II. World and Appearance therefore

World has a concrete index of appearance. Linguistics then Chomsky means in an effort to understand us so maddeningly about concretion according to the Soviets and abstraction as well? No I mean linguistics is then an order of language of order finally. I mean order is not something you make up in phonemes, it is a real mathematical thing.

III. Dyads and Triads and Complex Diagonalization Afterall

And so then complex dyads and triads – now the multiple is made to organise the same thing – dyad and triad – the two and the one and one and many and many with one and so One again. But I mean in fact as complex many things to say afterall. I mean here let us be logical with that complex ensemble earlier called sets in fact but practical sets. I mean logicize their existence –

- I. Multiple
- II. Multiplicity
- III. Relation
- IV. Singular Beings but In relation
- V. Infinity
- VI. Calculation and Higher than the Calculable - Infinity
- VII. Complex articulation
- VIII. But also then as Being and Appearance.
- IX. I mean abstract figuration and concrete existential seal.
- X. Subject of course.

Conclusion

I mean concretion, abstraction, a ladder as it were and dialectical materialism. With then historical materialism. I also mean infinity. That was my point. Hegel means if one is following concreteness and is then so Jewish and so Arabic about the concretion of it and adds figurative letters as well Aleph arises. Something like then the process becomes infinity.

So conceptually – all that mathematical stuff. Textually with the works of art. And as an Idea do it that way. But the difference is one says organicity. Now I mean see it as Aleph the journalism and the journalist writing on Cournot equations but meaning wages. Call it theological this process, but make it secular – agency and world divined.

Appendix –

- I. Concrete (Social Relations)
- II. Abstract (Letters)
- III. Now Sequences.

- IV. Subject
- V. Organised Order of Complex Linguistics.
- VI. I mean this then is organised phenomenology and subject and ontology.
- VII. Dialectical Materialism
- VIII. Historical Materialism
- IX. Aleatory Points.
- X. Generally about mathematics and specific as well.
- XI. Complex relations and singular beings.

Now the general mathematics has a complex organised group and set theory. I mean just to go back to ontology and put it in phenomenology. I mean just see it as an organic exercise I do in number theory – 1, 2 and 3, but as overdetermined as it were. Now that makes it infinite series.

Now I mean infinite situation to be conceptual and so many infinite situations, many worlds again. But a logical world with many triangular inequalities and so also square inequalities and geometric points and points as such.

Conclusion – Conceptual advice of a Technical Character

I mean as it were –

- I. Situation but also Situations
- II. Points, but also Generic point
- III. Like an Art, Borges imagines.
- IV. Forcing Points
- V. Tense worlds.
- VI. Worlds
- VII. Indexes.
- VIII. Multiple and Local Multiple
- IX. Local and General World
- X. Multiple by Bi-Univocal Accent.

So many worlds and so many infinite situations. State and capital of course. With such indices. Economics.